

A Prospectus of the
International Institute
of China

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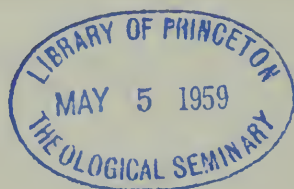


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Or, The Mission Among the
Higher Classes in China

Press of Eaton & Mains
New York

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A Prospectus of the
International Institute of

尚賢堂



四海之內
皆兄弟也

天下一家

ALL BENEATH THE HEAVENS
ARE ONE FAMILY.
ALL WITHIN THE ARE
FOUR SEAS
BROTHERS.

V. D. R. / 10

A PROSPECTUS
OF THE
✓ INTERNATIONAL INSTITUTE
OF CHINA

OR, THE MISSION AMONG THE
HIGHER CLASSES IN CHINA

PROSPECTUS

To every American who, actuated by a spirit of magnanimity, conciliation, and broad humanitarianism, seeks for immediate and effective connection with the men and women of greatest influence throughout China—for every one who prays for peace in the Far East, and thereby for the peace of the world—The International Institute of China commends itself as a scheme for consideration, as a field for usefulness, and as an opportunity for generosity.

HISTORICAL OUTLINE.—The idea originated in experience, circumstances, and conditions peculiar to China; it is no outside excrescence, has won its way by no foreign interference, and has never been dominated from abroad, but by responsible men on the ground—representatives of all nationalities and all creeds. The idea was evolved after ten years of missionary work by an American Presbyterian missionary, the Rev. Gilbert Reid, D.D. As the Presbyterian Board of Foreign Missions did not, at the time, see its way to undertake or countenance the plan originally contemplated in connection with the upper classes of China, but preferred that such work be attempted independent of their control and support, Dr. Reid, in May, 1894, withdrew from the Board, and ventured upon an individual experiment. Thence resulted what has been known as The Mission among the Higher Classes in China, and later, in 1897, The International Institute of China. At the outset, there were only some \$1,400 in the treasury; since then, in the face of many difficulties and changes, over \$100,000 have been contributed to the work. Of this amount, more than two-thirds came from the Chinese;



SIR CHARLES DUDGEON
FORMER CHAIRMAN EXECUTIVE COMMITTEE

beyond this, \$13,000 have been received by the American and British Committees.

The experiment was begun at the Imperial Capital towards the close of 1894, a time of strategic importance, owing to war between Japan and China. Previous effort had resulted in personal acquaintance with upwards of 100 mandarins, and a few of the *litterati*; this number, in a little over two years' time, was increased to over 400, while communication was opened with as many as 600, including nearly all the influential men in the Imperial Government, Manchus and Chinese, conservative and progressive. This was at a time when custom and prejudice made it almost impossible for persons of other countries, even Ministers Plenipotentiary, to have social relations with Chinese mandarins at their own homes. For the first time a person of another country, in a private capacity, was admitted to the Imperial Board of Foreign Affairs, through the favor and courtesy of its chief, the powerful Prince Kung. After different conferences with that body, an Official Sanction, under the seal of the Board, was given to Dr. Reid, direct, in March, 1897; this being the first document ever presented a Westerner for an educational enterprise under foreign initiative. This meant the approval of Prince Kung, of Prince Ching, who remains to-day the highest official in the Empire, of Grand Secretary Li Hung-chang, Premier of the Government, of Rung Luh, future Premier and Generalissimo, of Weng Tung-ho, tutor of the Emperor, of Li Hung-tsao, tutor of a previous Emperor, and of five others who also held positions as Presidents or Vice-Presidents of the Six Boards. In addition, Li Hung-chang presented Dr. Reid a testimonial, commending his enterprise to "many friends in the United States." On hearing of the death of Dr. Reid's father, a clergyman in the United States, as many as 225 Peking officials joined in presenting 126 memorial banners and scrolls.



SIR ROBERT HART, BART.

With such a backing, with an opportunity that has no parallel, the founder of The International Institute started forth to raise, in the shortest time possible, a sufficient sum of money, \$75,000, to make The Institute a power and a credit at the Capital, as a bond of union between the East and West. To make the matter surer, foreign and Chinese friends in Shanghai and other ports were asked to help, with a result that in three months' time one-fifth of the amount contemplated was subscribed. Unfortunately the response in America and Europe, while most appreciative, failed to meet the opportunity. War between the United States and Spain closed the door for arousing interest in China. Over \$6,000 were contributed, but a further amount of \$10,000 (subscriptions from such men as William E. Dodge, Morris K. Jesup, J. Pierpont Morgan, and George B. Cluett) was on the condition that the whole amount of \$75,000 be first guaranteed. Sir Thomas Hanbury in England promised £5,000, with the proviso that the Chinese Government continue to approve and to aid. Committees of distinguished men were formed in America, Great Britain, France, Holland, and Germany. At this period, too much time was consumed awaiting the action of the Chinese. Thus, through delay in the home lands, the opportunity which had arisen in Peking in 1897 disappeared. Every one was feeling the spirit of reaction, caused by the *coup d'état* of 1898, when the late Empress Dowager reversed the engine of reform which had been driven at high pressure by the young Emperor. As the former French Minister to Peking, Monsieur Gerard, remarked in the spring of 1899 to Dr. Reid in the city of Brussels, "What a pity your plan was not carried out, when everything was favorable two years ago! Then you might have stemmed the tide of reaction, which has since set in."

The Director-in-Chief returned to Peking in the autumn of 1899. Conditions had changed. The barriers of suspicion

hostility, and hyper-conservatism were greater than ever. The Foreign Ministers in Peking, the Inspector-General of Customs, Sir Robert Hart, Bart., the Roman Catholic Bishop, Monseigneur Favier, and the Protestant missionaries, joined the committee, but the great wall of reaction rose higher and higher. Through lack of money ready to hand, nothing could be effected. A conference was held twice with Ministers of the Foreign Office, but no endorsement in the way of practical assistance was forthcoming. The opportune time had gone. The execution of the plan, if realized early in 1898, when the reform movement gained force, might have done untold good and helped to keep back latent hostility; but later, the best of efforts could only be futile.

By 1900 the Boxer uprising had swept on to Peking; the Legations were besieged; Dr. Reid, with his wife and child, was among the unfortunate; and he himself was wounded, while his household effects—books, papers, letters, etc.—everything, including even the scrolls presented by Li Hung-chang and other officials, were destroyed. With the Court in flight, and foreign Powers in possession, Dr. Reid could only wait and bide his time. He became special correspondent to the *Morning Post* of London, and acted as Chinese interpreter to the British Indian Forces in Peking. Shortly after the Court had returned to the Capital, and the Government was re-established, Dr. Reid had a conference with the new Board of Foreign Affairs, the Waiwu Puh, but beyond words of commendation, no inducement for continuing the work in Peking, under existing circumstances, was offered. If the plan could be achieved elsewhere, the promise was made by the Chinese Ministers to memorialize the Throne.

In April, 1903, a public meeting was called at Shanghai, the commercial emporium of China, to recommend the establishment of The Institute at this important treaty-port. In August a number of leading Chinese mandarins and merchants

came together at the Office of the Imperial Treaty Commissioners, and unanimously voted to buy a site for The Institute, at a cost of some \$25,000, in expectation of equal support from friends in other lands; especially the United States and Great Britain. Another opportunity was presented for friendly helpfulness and joint action. If the response had been prompt and hearty, at least on the part of America, the bonds of friendship would have been so cemented that the movement for boycotting American goods, in the opinion of those who know best, would never have occurred. A trustee of The Institute who became leader in the boycott movement would have remained a friend on the appearance of American generosity. Without personal appeal from the Director-in-Chief, only \$13,000 were collected up to the year 1910, the larger part coming from Mr. William G. Low, Chairman of the American Committee. At this time, the New York *Sun* thus wrote: "The International Institute and Mission among the Higher Classes in China, shipwrecked in the Boxer troubles of 1900 with many other missions, has been towed out of the stormy currents of foreign enterprise in Peking, and, reconstructed on the old lines and with a clear sky and a brighter future, has started business again in Shanghai. Two years ago Mr. Gilbert Reid was in the dumps about his mission. And now he comes smiling out of disaster, with a record of actual progress made toward establishing The Institute which is to bring the East and West in touch, and with his dream of making the Chinese our warmest friends a little nearer to realization than it was before."

If progress could be reported then, how much more to-day. Communication with mandarins has been resumed, though Shanghai is not the political center that Peking is. Three Imperial Commissioners, gathered in Shanghai for making Commercial Treaties, Sheng Hsuan-huai (called Sheng Kung Pao), Wu Ting-fang, and Lu Hai-huan, joined the Com-



A GROUP OF INSTITUTE MEMBERS

mittee, and contributed liberally to the funds, while the last one served also as President of The Institute Council, until his transfer to Peking. Correspondence was entered into with Viceroys and Governors of all the twenty-one Provinces, and during the last seven years eight Viceroys and seven Governors have given financial assistance. Provincial capitals within easy reach of Shanghai have from time to time been visited by Dr. Reid. To the list of 400 mandarins previously known, 100 more names should certainly be added. From the commercial character of Shanghai, the Chinese merchants, representing different guilds and many sections of the country, have been brought into social and friendly relations with "guests from abroad"; prominent men have joined different Committees of The Institute; and many have contributed. Acquaintance has been made with retired officials, with wealthy gentry, with members of the new provincial Assemblies, with leaders in the modern educational movement, as well as with devotees of different religions or supporters of charitable undertakings. Through class-work, which has been continuously carried on, 500 Chinese lads and young men, from twelve Provinces, have come under the influence of Western ideas. A desirable piece of ground has been purchased and beautified, and four buildings of moderate size have been erected. As Dr. Wu Ting-fang said at a banquet tendered him prior to his departure to Washington: "To my mind, this Institute in course of time will work wonders in China. It is a kind of missionary work against which no evil word can be said, and where foreigners—merchants, diplomats, and missionaries—and our own people—officials, scholars, merchants, and tradesmen—will all be welcome, and they should all most heartily support this Institute."

During the summer of 1909, it was thought best for The Institute to depute Dr. Reid to revisit Peking. In seven weeks' time he met 80 of the nobles and mandarins, renewed

old friendships, and discussed, with men in responsible position, problems of State for the welfare of China. The Presidents of five of the Boards, and four Vice-Presidents, contributed to the work. In December the Imperial Board of Foreign Affairs fulfilled its previous promises by giving under official seal a second Recognition of The International Institute. An honorific Tablet was sent to The Institute with a donation of Taels 2,000 (say, \$1,500), while a Memorial with copies of Dr. Reid's publications in Chinese was presented the Throne, and an Imperial Order of the Yellow Dragon was by Imperial Rescript bestowed on Mr. William G. Low of New York City. Dr. Reid had insisted that no decoration should be bestowed on himself. He sought prestige for The Institute, and appreciation of the donors.

Early in the present year of 1910, three special committees were formed from members of The Institute in Shanghai, for mutual coöperation of Chinese and those from other lands, viz., Chinese and foreign merchants; Chinese and foreign educationists and men of letters; and Chinese and foreigners connected with different religious Faiths. There has also been formed a Ladies' International Teacup Club—the beginning of a work among the better class of Manchu and Chinese ladies.

Under a Resolution offered by a former American Consul-General, Hon. T. R. Jernigan, and supported by the present Consul-General, Hon. Amos P. Wilder, the members of The Institute decided that the time had come to depute the Director-in-Chief to again visit the United States, in the interests of The Institute. During these sixteen years Dr. Reid from his own salary has turned into the treasury \$4,500, while for three years and three months he drew no salary at all. Previous to his leaving for America, a reception was given to him and to Mrs. Reid, at which time a President of one of the Peking Boards, four Viceroys, and four Governors—from Man-

churia in the north to Canton in the south—appointed special deputies to give their greetings of regard. Such a wide expression of esteem from Chinese officials to one of another country, as exhibited in this way, is an unusual occurrence. On leaving by train for Woosung, where the steamer “Bessie Dollar” lay anchored, the private car of the able railway President, Mr. M. Y. Chung, who serves on the Executive Committee of The Institute, was placed at Dr. Reid’s disposal. Traveling across the Pacific, Mr. Robert Dollar of San Francisco, another friend of The Institute, kindly offered reduced rates. With response in America equally encouraging, the scheme of The Institute will in the near future be once more presented to the countries of Europe, to help maintain its international character.

CHARACTER OF ORGANIZATION.—At the outset there was only an individual experiment; the mission was a “one man’s mission”; but more and more the scheme has become organized, and The International Institute has not only been officially sanctioned, but legally incorporated. From the beginning, no success would have been possible without the concurrence and coöperation of supporters in China and in the home lands. Beyond all this, the founder of The Institute, on whom has rested the greater burdens, has sought for associates in the work, and to so organize the enterprise that it would remain a permanency. For nearly two years, during Dr. Reid’s absence from China, Rev. W. A. P. Martin, D.D., LL.D., was in charge in Peking, until appointed first President of the new Imperial University. For another two years, Rev. William B. Stelle, B.A., a graduate of Colgate University and Yale Theological Seminary, was connected with the work, until after the siege of Peking, he became a missionary of the American Board, and remained in Peking. Both of them helped the work, without expense to The Institute, and, in addition, made contributions, Dr. Martin giving as much as \$750.



REV. DR. W. A. P. MARTIN
FORMER CO-DIRECTOR OF INSTITUTE

During 1907, Dr. Reid had two colleagues. One was Mr. W. S. Ho, nephew of Minister Wu Ting-fang, selected as Chinese Consul in New York City. The other was the Rev. Fred Perry, of Oxford and London Universities, who afterwards became curate of the Church of England Cathedral in Shanghai, and Head Master of the Cathedral School. By 1908, Dr. Yao Ping-ren, of highest literary degree, a Hanlin, a former Literary Chancellor in the Province of Shantung, and a friend of The Institute for over ten years, was elected co-director, while at the end of 1909, Mr. Yen Shan-fang, a student under Dr. Reid for three years, and for another three years an assistant in translation and Chinese correspondence, was selected, in conjunction with Dr. Yao, to direct the work during the absence of the Director-in-Chief.

To give security and a legal status to The Institute, Memoranda and Articles of Association were drawn up, under advice of an English barrister-at-law, were presented to the Government of the Colony of Hongkong, and, being in harmony with the Hongkong ordinances, incorporation was duly granted to "The International Institute of China," in December, 1905, with headquarters or Central Office in Shanghai. The Institute is incorporated as a Limited Liability Company, with control placed jointly in the hands of Chinese and those who are members from other countries. This is one organization in China in which, by its Charter, Chinese and foreign capital may be combined, and Chinese and foreigners exercise authority together, maintain certain definite responsibilities, and receive certain definite privileges. Moreover, the Articles of Association and the objects of the Organization remain in essential agreement with the Regulations approved by the Chinese Board of Foreign Affairs in 1897.

Under this Constitution, subscribing members (who pay \$10 per annum, and permanent members (who contribute Taels 500=\$350) have the power to vote like shareholders in a



ADMIRAL SIR SAI CHEN-PING



TAOTAI Y. C. TONG
NEW CHAIRMAN EXECUTIVE
COMMITTEE

Company. From this number is elected a General Committee, called Advisory Council, which with all the members holds two meetings a year. It consists of some sixty of the more prominent members—Chinese officials, heads of different guilds, officers of the Chinese Chamber of Commerce, directors of Government institutions, well-known gentry, Consuls-General of nine countries, the Judge of the British Supreme Court in China and of the United States Court for China, and leading foreign merchants, missionaries, and educationists. The first President of this Council was Hon. John Goodnow, doyen at the time of the Consular Body, and American Consul-General, who was succeeded by His Excellency Lu Hai-huan, former Minister to Germany, a Treaty Commissioner, and later President of the Board of Foreign Affairs. He was succeeded by Sir Admiral Sah Chen-ping, head of the Naval Commission. From this Council are elected Trustees and an Executive Committee. The Trustees are five in number, one American, one British, one German, and two Chinese, of whom the German member, Mr. M. Hoerter, has been elected Chairman. The Executive Committee numbers fifteen, representing at present the countries of China, the United States, Great Britain, France, Germany, Russia, and Japan. The first Chairman was Sir Robert E. Bredon, K. C., M.G., Deputy Inspector-General of Maritime Customs. He was succeeded by Sir Charles J. Dudgeon, one of the British Commissioners on British-China Commercial Treaties. He was followed by Mr. Alexander McLeod, one of the oldest of British merchants in China. On his retirement the end of last year, Taotai Y. C. Tong of the Imperial Telegraph Company, and a former student at Columbia University, was elected Chairman. The Vice-President is Taotai Chu Pao-san, a successful merchant and a steady supporter of The Institute from its establishment in Shanghai. The present Hon. Secretary is Mr. Leonard Everett of the American firm of Getz Bros. & Co. The Hon.

Treasurer is Mr. Wm. L. Richard, chief accountant of the Standard Oil Company in China. The Committee holds regular meetings, on an average, once in two months. The management of the internal workings of The Institute rests with the Director-in-Chief, like Managing Director, who from the beginning has been Rev. Gilbert Reid, D.D., a graduate of Hamilton College and Union Theological Seminary. The main responsibility devolves on this officer. He is aided by a staff, called co-directors, at present, as mentioned above, Dr. Yao Ping-ren and Mr. Yen Shan-fang.

Thus an organization has been effected, so that in the resignation or death of any one person, the work may be continued and the property safeguarded.

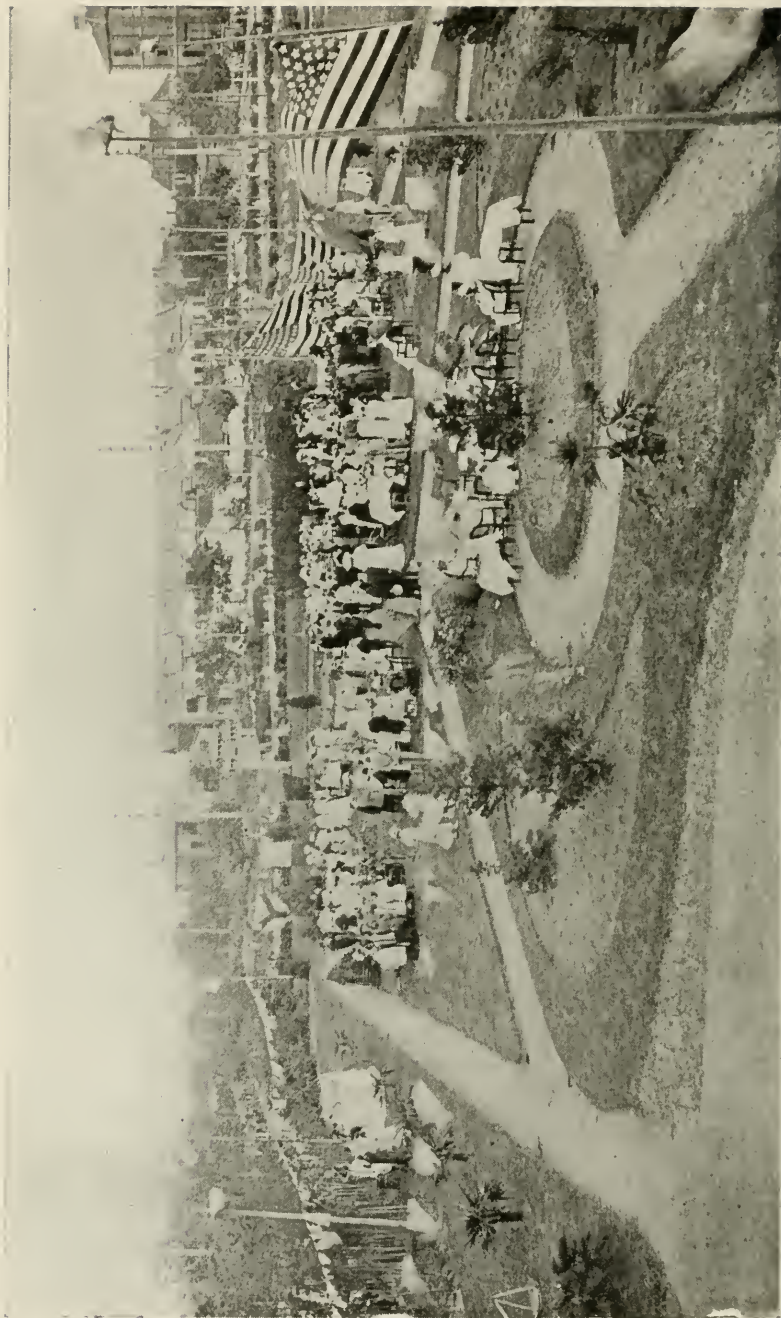
OBJECTS OF THE INSTITUTE.—To modify slightly the phraseology of the Constitution, the objects may be summarized in two words—the seal of The Institute—*Harmony and truth*. To specify, the aims are (1) friendly relations between Chinese and foreigners; (2) harmony between Christians and non-Christians in China, for the peaceful prosecution of Christian Missions; (3) the advancement of the cause of righteousness and reform, of truth, knowledge, and enlightenment; (4) influence among the higher classes, coöperation of all those who possess power, for the good of the many, and (5) the progress of China and the welfare of the Chinese people, and so benefits to the world.

METHOD OF CARRYING ON THE WORK.—(1) From the beginning the work has been predominantly a *social* one, more especially during its early stages in Peking. Without a willingness to receive callers or to make calls; without the ability to converse in the Chinese language; without topics for discussion of supreme importance to China; without the spirit of real friendliness; and without acquaintance with the customs and ceremonies of better-class Chinese, such a work would have been ineffectual. There must be scholarship, but

a mere scholar would shrink from the task. A missionary spirit is necessary, but the spirit of proselytizing would close the doors. Practicality is essential, but the sharp, business sense of a concessionaire would have created jealousies and raised rivals. For a foreigner to cultivate social relations among high-class Chinese is a great undertaking, and it is not easy. As Mr. T. R. Jernigan said, at the last regular meeting in Shanghai: "A main cause which has delayed a better and more intimate acquaintance between China and the West has been the want of a proper social and educational knowledge of each other. It was to remove such a cause and bring about the needed acquaintance that The International Institute was founded." As bearing on this phase of The Institute's work, it should be borne in mind that Chinese ladies, as well as the men, are included; hence the formation of the Ladies' International Tea-cup Club, whose successful development will depend on a number of ladies from the West ready to devote themselves to the new task.

2. The *literary* method has been adopted. Short documents on vital topics of the time, sometimes prepared as memoranda and sometimes as memorials, have been carefully drawn up in suitable Chinese and widely circulated. Treatises of a more elaborate character, on such subjects as comparative governments, Western constitutions, the treaties; and history of different countries have been or are to be published in Chinese, the well-known firm of Macmillan & Co., Ltd., having lately undertaken to publish the books which have not yet been printed. A monthly paper, called "Institute Record," has been started in the interests of peace, conciliation, and good-will, and circulates not only among the members, but among the Metropolitan and Provincial authorities.

3. *Lectures* and public addresses in Chinese have helped on the cause, especially during the last eight years, when freedom of speech has been more permitted. Besides regular courses



RECEPTION TO MR. AND MRS. DENBY

of lectures in Shanghai, addresses to intelligent audiences of the official and student classes have been delivered, mostly on the invitation of different Missions, English and American, in the cities of Nanking, Soochow, Hangchow, Ningpo, and Foochow. At the present juncture in the political condition of the Empire, when new schools are being established, and representative government is being attempted—when officials are bewildered, and the heads of schools worried and perplexed—The International Institute, by being already known, would have in every great center and provincial capital abundant opportunity to give helpful advice and useful information. The audiences addressed would be either the leaders of to-day or leaders of to-morrow. Tens of thousands of this class are within reach of this Institute.

4. From time to time *receptions*, or banquets and luncheons, have been given to distinguished visitors from abroad, or to prominent Chinese associated with The Institute. The greatest difficulty is in the matter of expense, receptions being the more suitable in point of economy, and in bringing together a larger number of congenial and respectable people from East and West. "Members of the Centenary Missionary Conference," says the Rev. Dr. W. A. P. Martin, "will not readily forget a meeting in the beautiful grounds of The Institute, presided over by a high Chinese official and attended by mandarins of many grades." There came together, on a clear April day, nearly 800 guests, who were delegates or visitors from the United States, Canada, Great Britain, Germany, France, the Scandinavian countries, and Switzerland, as well as all parts of China, and, with them, official representatives from the Viceroy Yuen Shih-kai, the Viceroy Tuan Fang, the Viceroy Chou Fu, Governor Chen Kuei-lung, the Governor Chang Tseng-yang, along with His Excellency Lu Hai-huan and the Shanghai Taotai, Jui Cheng, both officers of The Institute. They were brought together in a most happy and



MR. ALEX. McLEOD
EX-CHAIRMAN EXECUTIVE COMMITTEE

genial manner by special invitation of The International Institute. Ladies of the foreign community, of every shade of religious views, presided at 27 tables, which were arranged in a large semi-circle across the grounds. As Rev. John C. Gibson, D.D., President of the Conference, spoke on that occasion: "We have seen this evening these gentlemen, occupying high positions under the Chinese Government, coming here to express their sympathy with the objects of a Missionary Conference; and we recognize that Dr. Reid has been eminently successful in establishing intimate and friendly relations between missionaries as a body and the Government of this Empire." Other occasions have given tangible proof of the cordiality and kindness with which East and West may meet each other, when the policy of The Institute is given full play for its expression. The mere social tea or the sumptuous banquet is never viewed as satisfying for such gatherings; ideas, the intellectual flavor, "the feast of reason and the flow of soul," must always be included to make a meeting pleasant and of benefit.

5. The *symposium*, a conference of kindred spirits, the *conversazione*, special committee work, has been adopted as a useful expedient for benefiting and, to some degree, satisfying every member of The Institute. To carry out more fully the coöperative principle, the work so far as it affects all the members, both Chinese and other nationals, has been divided into three sections, with three sectional committees, holding sectional meetings. It seeks to benefit men in business, men in education, and men connected with Missions. One committee consists of merchants—eleven Chinese and eleven foreigners, the latter being two Americans, two British, two Germans, two Japanese, one Frenchman, one Russian, and one Hollander—who confer on methods for promoting or improving trade, by joint action, and who are ready to render friendly mediation in cases of dispute between Chinese and foreign

members of The Institute. There are both a Chinese and foreign Chairman, Mr. M. Hoerter of the German firm of Slevogt & Co., and Taotai Chou Chin-chen, President of the Chinese Chamber of Commerce. A second committee consists of about an equal number of Chinese and foreigners interested in questions of education and matters of advanced learning, with Rev. Dr. George L. Stuart, of the American Methodist Mission, formerly President of Nanking University, and Taotai Chung Mun-yew, Director of the Shanghai-Nanking R. R., and China Merchants' S. S. Co., of the Class of '83 at Yale, as Chairman. The third committee consists of Chinese and foreigners interested in religious problems and the peace of the missionary work, a company of men who represent not only different forms of Protestantism, but Confucianism, Mohammedanism, Buddhism, Taoism, and the ancient Hebrew religion. The Chinese Chairman is Taotai Shen Tun-ho, who was so conspicuous in settling up the question of indemnifying the missionaries in the province of Shanse for losses incurred from the Boxer outbreak. The foreign Chairman is Rev. Dr. Timothy Richard, of the English Baptist Mission, head of the Christian Literature Society in China, and Chancellor of the Shanse Provincial University. To these three special committees of men might be added the Ladies' International Teacup Club, in which Chinese and foreign ladies meet on the basis of equality, in mutual esteem, and equally honored in the Society's offices.

6. The Institute has been *educational*. When located in Peking, the Director-in-Chief was a friend to schools which were conducted by others. He was invited to visit them at stated periods, to examine the students and to offer suggestions for their improvement. He conferred with the Grand Secretary, Li Hung-chang, concerning a proposed National University, and he urged the matter on the Government authorities through a special Memorial. After removal to Shanghai,

he undertook three special departments of class-room work, viz: Languages, Political Science and History, and advanced Chinese Literature. He has conferred with the Board of Education, as to a broader policy in the educational reforms, and the Ministers of the Board showed appreciation by contributing as individuals to The Institute. At present there is uncertainty as to the continuance of class-room work. Those who understand the situation best are inclined to leave this work to others—to Government schools or to Westerners who have liberal support for distinctive Christian Schools or Universities. Should this result, the educational work of The International Institute would in future be more of the character of *University-extension* and of special *research*, somewhat similar to the Smithsonian Institution and the Carnegie Institute at Washington. All the various kinds of work carried on, and all the opportunities which lie open to be immediately utilized, require a vast expenditure of money. Under limited resources, it would be more practicable to forego class-room work, which others can do, and to be free to develop the distinctive features of The Institute in widest application to the leaders of thought throughout the Empire.

7. The plan of The Institute has included a *library*—both Chinese and foreign literature—and a *muscum* partaking of the character of a permanent exhibit. Whether these shall be undertaken or not will depend on large donations or no donation from the very rich. As is the investment, so is the work.

UNIQUE FEATURES OF THE PLAN.—(1) The plan recognizes the joint action and control of both Chinese and foreign residents in China. The International Institute of China is, on the one side, *of China*, and on the other, *international*. The Constitution defines it: "To promote harmony between Chinese and foreigners." The Shanghai Club, the Recreation Ground, the Public Gardens, in Shanghai, are



GOVERNOR TSENG YUN
ANNUAL SUBSCRIBER TO INSTITUTE

reserved for "Europeans." From many public enterprises in China foreigners likewise are excluded. The cry of "China for the Chinese" deprecates foreign concessions. The Institute is a common meeting-ground. At the farewell reception to Dr. and Mrs. Gilbert Reid, Taotai Y. C. Tong, the Chairman, pithily and humorously remarked: "This place is neither Chinese nor foreign; it is international. No man is a stranger within these walls unless he is one of those fortunately rare people so puffed up with pride in his own country that he arrogantly despises all others. That sort of gentleman never comes here."

2. Again, to state the matter differently, The Institute is thoroughly *cosmopolitan*. It is an *International* Institute. For the spirit of cosmopolitanism Shanghai stands supreme; it has therefore heartily responded to this feature of The Institute. If any one man helps liberally, no matter what his nationality, all join in singing his praises. If any one country excels in generosity to China and to this joint enterprise, that country gains prestige. No country is excluded; the door stands open to all.

3. The Institute illustrates the *missionary spirit*; without it, the work, in the face of countless obstacles, would never have been done. Selfishness, national aggrandizement, the spoliation of China, narrowness, bigotry, and "all uncharitableness," are ruled out. The non-missionary circles of Shanghai in entering into the work of The Institute have been at heart as missionary as the missionaries themselves. The enterprise is supported by no missionary society, but it is always ready to help the great missionary propaganda, whatever the church, whatever the nation that sends the men.

4. The Institute makes no discrimination between one Religion and another. It stands for *religious toleration* and liberty of conscience. It inculcates conciliation in treatment of the non-Christian religions. It is *humanitarian*. The word

"heathen" is eliminated from its terminology. The adherents of all Faiths never fear to come to its rooms. Proselytism, suitable in its place, is left to churches, temples, mosques and synagogues. As Sir Nicholas Hannen, British Judge and Consul-General, said in 1897, "This Institute is a mission of enlightenment, not of evangelization." And yet religion, morality, and righteousness ought not to be discarded. There are fundamental ideas of religion, imbedded in humanity by the One Supreme Being, which may lie at the basis of this work, as they are essential to all national prosperity. No one has yet found fault with the Christian spirit, in which the work has been conducted. In each of the Official Sanctions given by the Imperial Board of Foreign Affairs, the founder of The Institute has been called a "missionary," a "clergyman," and yet it was distinctly understood that "the hall of learning" was not to be a "church."

5. All through the years, the aim has been to win over to union-efforts the men and women of *greatest influence*—the *leaders* in the Empire, the higher classes, and the best of those who are "guests from abroad." The Constitution again reads: "To afford facilities for imparting instruction, truth, and enlightenment to the higher classes of Chinese, so that thereby helpful influences may be exercised on the masses of the people." The Institute is still a Mission among the Higher Classes in China, though this feature is less distinctive to-day than at the start, as it has won its way into nearly every missionary organization. Largely for this reason the *New York Journal of Commerce* says: "This Institute would not cost one per cent. of a fortified port, and in the way of affecting the course of Chinese commerce it would be scarcely less effective; it is not very visionary to say that it would be more effective."

6. The Institute, while having none of the disadvantages of Government control, has had the sanction and recognition of the Chinese Government and of Chinese officials. What

has been recounted above clearly shows this forth. It is *semi-official*. It is to be doubted if the scheme would have become more than an individual experiment, if the official document had not been procured in April, 1897, and the wisdom of undertaking another campaign in its behalf is due to the further recognition which has been granted. Rev. Dr. Martin in 1909 says: "It is fifteen years since Dr. Reid conceived the idea of such an Institution; and few know how perseveringly he has pursued the vision—*ignis fatuus* though it was deemed by most of his friends. Compelled by the Boxer war to transfer his operations from Peking to Shanghai, the only things which he brought with him, as the result of his transient location in the Capital, were an Endorsement by the Foreign Office, and a cordial commendation from the pen of the great Viceroy, Li Hung-chang. These, however, were invaluable assets, and they have served as corner-stones for these handsome edifices—bespeaking the confidence and coöperation of officials and gentry." In fact, The Institute has held a unique position, and has an unusual opportunity, from the connections made and the favor forthcoming, among official circles.

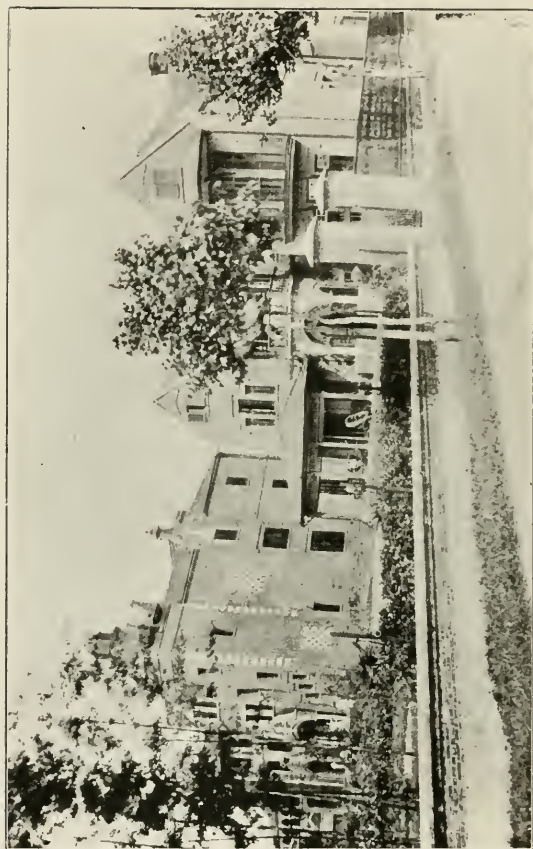
7. The Institute stands for friendliness, for helpfulness, to China. It is preëminently *altruistic*. A leading newspaper in St. Petersburg headed an article on The Institute by the English words: "*A Helping Hand to China.*" The Constitution starts with the words: "To promote the welfare of China and the Chinese people." When Prince Kung first granted to Dr. Reid the privilege of approaching direct the Board of Foreign Affairs, he summed it up in the words: "We recognize you as a friend to China." When in 1906, His Excellency, Viceroy Chou Fu, unveiled the tablet to the hall dedicated by Mr. William G. Low to his father, Abiel Abbot Low, these words were uttered: "The idea of a friend from afar is highly illustrated to-day, and it is hoped new



SIR ROBERT BREDON, K.C.M.G.
FORMER CHAIRMAN EXECUTIVE COMMITTEE

illustrations will appear in the future again and again." In the Emperor of China bestowing upon Mr. William G. Low an Imperial decoration, appreciation of friendship was fittingly shown. What China wants to-day is *friends*—individuals that are friends, nations and governments that are friends.

OPPORTUNITIES OF USEFULNESS.—The special opportunities of this Institute are seen in what has been outlined above. To specify: (1) There are opportunities of an unusual character through the connections which have been satisfactorily established with the leaders among the Chinese. (2) There are opportunities through the cordial support and coöperation of foreign residents in China of every nationality, without any religious bias and discord, or national jealousy and unpleasantness through all these years. (3) The time is opportune, owing to the changed attitude to questions of reform, and the existing friendliness to America. (4) There is opportunity in joining forces with a scheme that has already been tested and approved, rather than one to be put forward anew and be hereafter tried. The "concession" has been granted by the Chinese Government, and work has begun without opposition from the Chinese or any other people. (5) By being free from national, racial, and religious prejudices, workers in The Institute have free entrée to homes and hearts of influential Chinese all over the Empire. (6) By placing primary emphasis on the personnel, and secondary emphasis on bricks and mortar, the vitality and permanence of the work is assured, and economy of energy and money is safe-guarded. (7) By basing the principles of The Institute on well-tried principles of humanity, the application of the work to conditions in China will always be needed. (8) The opportunity is great owing to the far-reaching bearings of the work on great problems, as the peace of the world as well as the uplift of China.



INSTITUTE BUILDINGS

LOCATION OF THE INSTITUTE.—The first location was in Peking, the next in Shanghai; now it is needed in both Peking and Shanghai. Every provincial capital, every large treaty-port, should have a branch. Property may be needed only in Shanghai, possibly also in Peking; in other places are needed workers, who will join hands with the Chinese and foreign residents.

WHAT IS ASKED FOR FROM AMERICANS.—(1) Good will is asked for, not harsh criticism or short-sighted jealousy. (2) Opportunities are desired to present the cause and tell the story, in church pulpit, on public platform, in university hall, in Chambers of Commerce, before Peace Societies, through the press, in private drawing-room, at Women's Clubs—any place where kind hearts may be found. (3) Ten male workers and five lady workers, specially qualified, who either know the Chinese language or are willing to learn it, are asked to offer themselves for personal service. (4) Each one who reads these lines, if possessed of this world's goods, is asked to become an annual subscribing member of \$10. The help is not sought from those whose ways of livelihood are hard and trying. (5) Will anyone whom Providence has greatly blessed with material prosperity, and who has a feeling of sympathy for China in solving her great problems, help the cause, and give the pleasure, by bearing the salary of one person or one family as one's own representative? (6) A College or University is asked to appoint one of its graduates as its educational representative and to arrange for his permanent support. (7) Some one is asked to provide an endowment of \$40,000 to meet the salary and expenses of one man in continued service. (8) More contributions are needed for erecting an Institute Hall in Shanghai, and another for Peking, as tangible evidence of American generosity. (9) Whoever may be interested in some particular phase of the work outlined above is invited

to give special help to that, rather than to the general funds.

The late Rev. Edward Everett Hale once gave utterance to the following message:

“Look up and not down;
Look forward and not back;
Look out and not in:
Lend a hand!”

American address of Director-in-Chief, Dr. Gilbert Reid, 59 Wall Street, New York City, in care of Brown Bros. & Co.

Hon. Treas. American Committee, Mr. James S. Fearon, International Banking Corporation, 60 Wall Street, New York City.

APPROVAL OF CHINESE AND AMERICAN GOVERNMENTS

OFFICIAL CORRESPONDENCE

Hon. Philander C. Knox, Secretary of State, Washington,
D. C.:

I beg leave to bring to your attention some of the different forms of recognition which have been given by the Chinese government to an American citizen residing in China and to an institution under his direction.

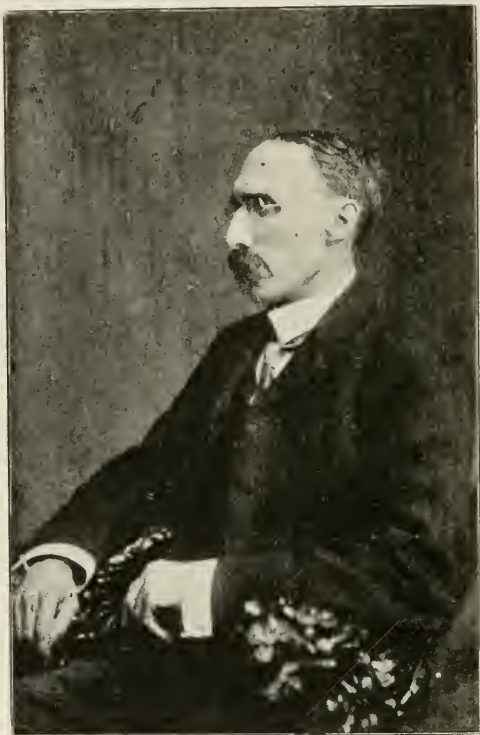
In the year 1897, in the month of March, the following sanction and recognition was given by the Imperial Board of Foreign Affairs, under its official seal:

"We, the princes and ministers constituting the Imperial Board of Foreign Affairs, do issue the following instructions in reply:

"The American missionary, Gilbert Reid, has many times presented to the board documents setting forth his views as to the requirements of the times. He has also laid before us proposals for the erection of an institute of learning. These papers we have looked over and find them marked by sagacious insight.

"The said missionary has lived in China many years and is intimately acquainted with the state of affairs. His learning penetrates to fundamental principles and his heart is animated by benevolent motives which are of high praise.

"Besides keeping these documents on file for future reference, we assure the said missionary that when his plan for The Institute goes into operation, if the actuality answers to the prospectus, producing good and not evil, this Board will, after due investigation, confer additional tokens of approval. In the meantime let the secretary of the Board convey to Mr.



REV. DR. GILBERT REID

Reid this expression of our cordial commendation along with his original petition.

"Given (at Peking) under the seal of the Board of Foreign Affairs, in the 2d moon of 23d year of Kwang Su (March, 1897)."

About the same time the two princes and nine ministers of the Foreign Office sent to me an honorific banner as an indication of their good will.

Last year, in the month of December, a second recognition, under official seal, was sent to me by the Imperial Board of Foreign Affairs. It reads as follows:

"The Imperial Board of Foreign Affairs issues the following instructions in reply:

"The founder of The International Institute of China, an American missionary, Rev. Gilbert Reid, has presented a memorial containing regulations for the establishment of this Institute and also an account of the operations of The Institute during the last few years. These documents have been carefully perused. Said missionary has lived in China many years and has shown great zeal in the management of educational affairs. His efforts are worthy of high praise. Therefore this Board has set apart taels two thousand (\$1,500) to help The Institute, and also bestows on The Institute one tablet, which is hereby handed over to said missionary for his acceptance. Concerning an American citizen, William Gilman Low, who has contributed altogether over taels thirteen thousand (\$10,000), the Board finds that he takes pleasure in righteous deeds and that he loves to be generous. Therefore this Board has memorialized the Throne and has received an Imperial Edict directing that the Imperial Order of the Yellow Dragon be conferred on him by way of formal recognition.

"An official reply, on the fifth day of the 11th moon of the first year of the Emperor Hsuan Tung (December 16, 1909)."

Prior to my return to the United States, the tablet presented by the Board of Foreign Affairs was unveiled, the ceremony being performed by Robert Dollar of San Francisco and by Taotai Mun Yew Chung, a Yale graduate of the class of 1893. Greetings were also given to us in view of our leaving for this country. Besides speeches from the former chairman of the executive committee, an English merchant, Mr. Alexander McLeod, and from the present chairman, Taotai Y. C. Tong, a former student at Columbia University, there were greetings from officials specially deputed by the following high officials: The president of the Board of Posts and Communications, the viceroy at Nanking, the viceroy at Wuchang, the viceroy at Canton, the viceroy at Mukden, the governor at Soochow, the governor at Hangchow, the governor at Mukden, and the governor of the province of Shantung. This cordial expression of friendliness from officials holding office in different parts of China is worthy of being noted in this connection as showing the attitude of influential Chinese towards our country.

While this honor has been bestowed on an American, and friendliness has been shown to the United States, it should also be borne in mind that The Institute which has been recognized is international, and therefore the Chinese, in giving formal recognition, are in sympathy with the cosmopolitan character of The Institute, and are friendly disposed to the best of all countries.

I have been especially deputed by the officers and members of The International Institute to bring to the attention of people in this country the interests of The Institute and the cause of international good will; and I would be pleased if you can find it possible to countenance and assist this undertaking. I remain, sir, your most obedient servant,

GILBERT REID,
Director-in-Chief.

DEPARTMENT OF STATE, WASHINGTON, May 31, 1910.
Rev. Gilbert Reid, D.D., Director-in-Chief of The International Institute of China:

I have to acknowledge the receipt of your communication of May 27, 1910, acquainting me with the recognition and assistance given to The International Institute of China by the Chinese government and with the moral and financial support which The Institute has received from many officials and merchants of various nationalities.

The department is happy to learn that an international, philanthropic enterprise, undertaken with the object of disseminating knowledge in China, and promoting friendly intercourse between Chinese and others, has met with such substantial tokens of approval from the Chinese government. It is especially gratifying to know that such an important enterprise is under the direction of an American citizen.

One of the principal sources of international friction is the lack of acquaintanceship. Differences of language, social custom and religion are apt to breed suspicion and prejudice, which are, nevertheless, easily removed by the better mutual understanding which your Institute, having a representative international character, ought to be able to promote.


While the department is not authorized to give direct assistance to any form of missionary activity, the policy of our government has uniformly been to seek the largest toleration for all enterprises that look toward the moral and social betterment of mankind and the promotion and preservation of peace among the nations, and I have no doubt that the work of The International Institute will contribute to these ends by the frank and friendly relations which it seeks to establish between the Chinese and men of other nationalities and by the atmosphere of mutual confidence which it will thus help to create. I am, sir, your obedient servant, P. C. KNOX.

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
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